

*Elogium Heroinum.*

THE  
LADIES  
VINDICATION:  
OR,  
THE PRAISE  
OF WORTHY  
WOMEN.

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*Written by C. G. Gent.*

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LONDON,

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A

TO THE  
MOST EXCELLENT,  
MOST ILLUSTRIOUS,  
AND HIGH-BORN  
*Princesse,*  
ELIZABETH  
OF  
BOHEMIA.

Madam,  
Your illustri-  
ous Name is  
traced on the  
Frontis-piece of  
A 2 this

this Book, as that  
of *Minerva* in the  
Temple of Ver-  
tue ; To render  
the names of these  
Famous *Vestals*,  
more recommen-  
dable by that of so  
great and illustri-  
ous a *Princesse* as  
your Highness is:  
whose marvellous  
wisdom, and pro-  
found knowledge  
in

in Arts, Sciences,  
and Languages ,  
is admired by all  
men; whose great  
Judgement , and  
Goodness, are in-  
expressible symp-  
toms of excelling  
Qualities.

Let therefore  
your memory ,  
most Sacred and  
Famous Princess,  
be as eternal , as

A 3 your

your illustrious  
life happy and  
succesfull ! May  
your future for-  
tunes be answer-  
able to your ver-  
tues ! that as you  
have the daily  
earnest prayers of  
all good men , so  
you may have the  
successe of their  
wishes; the which  
though many who  
never

never yet saw you  
desire, yet all those  
who have had the  
honour to be ac-  
quainted w<sup>th</sup> you,  
know how worth-  
ily You deserve  
them : For that  
your merits have  
raised you to such  
a high degree of  
perfection, as that  
you render not  
only those of your

A 4 Sex,

but even all Men  
unable to imitate  
Your *Highnesse* :  
They , as well as  
my self,are there-  
fore solely obliged  
to admire You :  
which is the only  
intent of

Madame,

*Your Highnesses*

*Most humble, most obed-  
ient, and most faith-  
full Servant,*

CHARLES GERBIER.

To the most Honourable,

T H E

Countess Dowager  
O F

C L A I R E,

The Patroness of all Virtue  
and Learning.

Madame,

P saphon having assembled several Birds, taught them to pronounce these words; Psaphon is a God! and afterwards setting them at liberty, (by the rehearsal of their lesson) they did spread their masters glory throughout all the Universe.

A 5

These

These ever to be admired  
Women(being revived)have  
learned your Honours name;  
and as all the world did envy  
their glory, so will they now  
invite all men to take notice  
of what You are, A Patronesse  
of the Muses, a general Lover  
of Languages, and Know-  
ledge.

May therefore all of your  
Sexe give the like Example  
as you have done unto the  
World! and may your most  
illustrious Noble mind enjoy  
what it most desires, and so  
much deserves! And finally,  
may Heaven poure downe  
upon Your HONOUR the  
dewes of thousand Celestial  
blessings together with all true  
happinesse

happinesse, are the zealous  
wishes of him who is

Madam,

Your Honours

most humble, devoted  
zealous servant,

CHARLES GERBIER.

TO THE

Vertuous Accomplish't

LADY

*Anne Hudson.*

MADAME,

I Do not offer unto you  
any thing of my own,  
for that it is already yours,  
or that you are worthy  
thereof, since your eyes  
have not so many charms,  
nor your attractions so  
much power to captivate  
hearts, as the lustre of your  
Vertues do expresse unto  
all

all men the admirable per-  
fections both of Nature  
and Grace which are ex-  
tant in your person.

Your modesty, the mild-  
nesse of your discourse, and  
that gracious humility  
with the which you enter-  
tain those who have the  
honour to be acquainted  
with you, are precious  
jewels which do atchieve  
your renown.

Give me leave then  
(Madam) to end this my  
thrice humble dedication,  
with that homage and  
with that boundenoblation  
which I owe to your all at-  
tracting goodnessse, and  
let your favourable ac-  
ceptance deign to receive  
it.

it, since it's presented with  
all the submissiv<sup>t</sup> respects  
imaginable by him who  
puts all his heart in his  
Pen (the better) to assure  
you, that amongst those  
who admire you, none can  
be more then himself,

**Madam,**

*Your most humble  
and obedient  
servant,*

Charles Gerbier.



To his worthy Friend,  
Mr. CHARLES GERBIER,  
Upon this his  
**ELOGIUM HEROINUM.**

*Were not this Treatise fully fraught  
with its intrinsick worth,  
It might (like Cloth that's finely  
Be to the Press put forth (wrought  
A luster to receive, whereby  
Its sale might bettered be.  
But as its value doth rely  
On its reality,  
You have it thus undeck'd, without  
An influence of Verse,  
Or lofty Poems, which no doubt  
The Author could rehearse :  
But he intends not the least part  
Of Rhetorick to strain;*

*His*

*His Theam is void of flatt'ring Art,  
He shuns Ambages vain.  
For who'mongst mortals dare be bent  
T'oppose it with a No ?  
And since the bruitest beasts assent  
Who then would not do so ?  
With me let all men then confesse  
That which I do disclose ;  
The praise of Women's ne'r the lesse,  
Though it be writ in Prose.*

B. S. K<sup>t</sup>.

To his much valued Friend,  
THE AUTHOR.

*The Grecian Beauties first Apelles  
saw,  
Before he dar'd fair Venus Picture  
draw,  
That he out of their many graces, one  
Might make of all the only Paragon.  
So thou out of the best, the best hast  
writ;  
Hast cul'd the choicest, best there-  
with to fit  
This work of thine, that it in worth  
and store  
Might all surpassee have written thee  
before,  
Or after shall. How much these  
Angels owe  
To this thy worthy pains, themselves  
best know.*

E. B. Esq.

To his worthy friend Mr.  
Charles Gerbier, upon his  
*Elogium Heroicum*, or the  
Praise of worthy  
Women.

I find my self by much to be too weak  
To adde a grace where every line  
will speak  
Where female constancie, and beauty  
you  
Have open laid to censure, and to  
view;  
Which will in spight of envious time  
comprise  
Your worthy Women in our memo-  
ries;  
And from respects ingag'd, I must  
make known  
Thy lines are unaffected, free, thy  
own,  
Thy matter's rare, expressions genuine  
Stile most emphatical, & wit divine;  
Then reap thy due, and let Apollos  
bayes,  
In spight of Autumne, grow to crown  
thy praises. J. H.



To his loving Brother,  
ON HIS  
*ELOGIUM HEROINUM*,  
OR HIS  
*Praise of worthy Women.*

Scarce dare I these rude lines prefix  
To this your worthy Womens praise,  
Lest therby I might chance t'eclipse  
The glory of their splendid rayes :  
For by my stile in it's ruffe cast,  
I may their excellencies blast.

Ne'r did I tast of those sweet streams  
Which charming Helicon doth yeeld  
Nor hath Apollo with his beams  
Me grac't, so that into the field  
O' th' Muses I am bth t'appear  
Lest infamy me thence may bear.

The

The very subject of your Book,  
Doth clearly unto us set forth  
It's excellency; nor need you look  
That I attempt t' inlarge its worth;  
This far surpasseth my small skill  
Nor can I reach it with my quill.,  
And though I know it's a hard task  
To please all pallates, yet submit  
I must to censure, and unmask  
My ignorance, rather then it  
Be said that I just then withdrew  
My hand, this tribute being due.  
Expresse I cannot, what that Sexe  
(Which you so worthily do blaze)  
Deserved hath; nor need we vexe  
Our selves, that they have born the  
Away from us, for they excel bayes  
All those who on this orb do dwel.  
Their brave atchievements do outvye  
What ere we undertook, and they  
Themselves to all eternity  
Have Trophies rais'd, so that we may  
Sit down, and them admire;  
Their eminencies it require.

Nay,

Nay , ought we not ( though to our  
Turn pupils unto them, obey ( shame )  
Their profound precepts, & disclaim  
Those vices which us daily sway,

Even those ( as 't were ) us captive  
By fettered passions manifold hold  
Awake therefore ye sons of men,  
Rub up your drowsie souls, 'tis meet,  
We shou'd take heart of grace agen;  
Rowse up your selves, stand on your  
At least endeavor to regain ( feet;  
Our honors, by these females slain.  
My Author doth to you recount  
The several faculties wherein  
These worthy Women us surmount  
As paterns, for us to begin

Our new profession by; the same  
By which they gain'd eternal fame  
Wherfore with him let us adore  
Those deities, let's follow close  
Their virtuous foot-steps & implore  
To be accounted even as those  
Who past their lives in great renown  
And now entomb'd enjoy a Crown.

Geo. Gerbier Esq.



The Printer's Apologie,  
For not having inserted on the Fron-  
tispiece of this Book, all the Verses  
which were sent unto him.

Courteous Reader,

When a sumptuous Scene  
is to be represented, or  
when a solemn Tilting is to be  
performed, and that an Amphy-  
theater is prepared; then from  
all parts such multitudes of  
People resort thereunto, as  
that the main for which they  
came together, is by them al-  
most hidden.

Therefore that this Scene,  
this Race, and Amphytheater  
(wherunto most men of this  
World, if not all, would wil-  
lingly resort, first with their  
Eyes,

Eyes, then with their Hands,  
& finally with all their Senses,  
striving and contesting which  
of them all should soonest be  
admitted) might appeare, and  
not be smothered up by the  
preſſe of ſo many, whose Pens  
may pretend as much right as  
this Author, to ſhew themſelves;  
And leſt he ſhould ſuffer, that  
deserves ſo well, in the ſetting  
forth of this glorious Scene, I  
have omitted the inserting of  
feveral Verses; and do publish  
by that Trumpet of *Fame*, by  
that of *Vertue*, by that of *Con-*  
*ſtancie*, and by that of *Honour*,  
(which theſe *Women* do poſſeſſ)  
to ſtand by, and to make uſe  
here onely of your eyes: For  
*Woman* is the Mark, and *Woman*  
is the Trophie. And then will  
this Work appeare in its beſt  
luſtre.

THE





# The Preface TO THE R E A D E R.

AS the *Breast-plate* of Judg-  
ment which the *High-priest*  
wore, did beare these words,  
*Urim & Thummim*, which signifie  
Light and Perfection:

So on the Frontispiece of  
this Book there appeares so  
powerful a Charm, as that all  
those cannot chuse but be void  
of wit and reason, who have  
not the curiosity to view that  
which it contains: for those  
things which it relates, posseſſe  
all the requisite perfections, to  
strike an admiration into the  
minds of ſensible Creatures.

a

It

## *The Preface*

It is that powerful Charm,  
which made *Achilles* to forsake  
a Battel;

It is that which *Narcissus* dis-  
daining, pined away, for his  
own shadow;

It is that, the losse whereof  
*Alexander* did lament with tears;

It is that, by means whereof  
*Socrates*, *Plato*, *Aristotle*, and all  
the rest of the Philosophers have  
attained unto such a famous  
reputation.

It is that, without which all  
our humane life would have  
been but a manifest death;

It is that, for which in former  
Ages men would rather lose  
their Seats, their Authority,  
their Office, than falsely to sus-  
pect it, or rashly to accuse it;

It is that, the sight whereof  
struck *Tyrasius* King of *Thebes*  
blind.

It

To the Reader.

It is that, which did not only subdue *Alexander* (who had subdued all the Eastern Kingdoms, and who was Lord of all the World) but also *Cæsar* and *Hanibal*; and which constrained *Euristes* King of *Athens*, to seek unto *Hercules* and *Theseus* to be aiding unto him to withstand its power.

It is that, at the beholding whereof the *Lybian* Lions lose their strength, and the *Basilisk* his senses.

It is that, which hath been admired by the great Philosophers; by *Solomon* himself, the wisest of all men, who did acknowledge that it was more worth then precious pearls.

It is that, the least part whereof ought to ravish us even with admiration.

And it is that, which was

## The Preface

made in Paradise, which represents the lively Image of the *Creator*; a Body framed by an admirable architecture; a Soul endowed with understanding, reason, wit, judgment, will, memory, imagination, and opinion; a Soul which in an instant flies from one Pole to the other, descends to the Center, and ascends to the top of the world again. In a word, here you have it: It is *Woman*, the miracle of the world, and the marvel of marvels, which here is exposed unto your view, accompanied with Presidents of Virtue, and Statues of Honour, and whatsoever else can be included in goodness: which if you will deign to read it so, as to understand it well, and (which is best of all) to follow their examples, then will  
your

## To the Reader.

your memories out-live Posterity.

As for the foregoing three-fold *Dedication* of this *Treatise*, though it may happily not much concern the *Reader*, yet nevertheless rather then that any should wonder at it, I will give him a reason for it.

It is the first of all numbers; and in *natural Philosophy*, there are three principles; three *Theological virtues*, and three *Graces*.

But that which chiefly moved mee thereunto, was the pleasing of my self thereby; since that is the spring from whence every vertue begins to flow, the Sea unto which they run, and where all of them end their course. It's the onely thing which (next unto the fear of God) I chiefly aim at.

*Rhetorick, Logick, Philosophy,*

a 4

*Musick,*

## *The Preface*

Musick, all Arts and Sciences are referred unto this principle, to wit, that they might be profitable and pleasing unto us.

Doth not an *Orator* rejoice when he seeth his *Clyent* delivered by his *Plea*?

Doth not the *Logician* laugh when as he perceives that his enemy is driven to a *dilemma*?

Doth not the *Philosopher* inwardly smile when hee hath sifted out the secrets of hidden causes?

Doth not the *Musitians* heart leap for joy, when as he beholds that men are ravished with his *melody*.

And therefore, since that all *Virtues*, all *Arts*, and all the *actions* of this life do tend( next unto the fear of God ) unto our particular pleasure, who can condemn me for having pleased my self? But

To the Reader.

But as for the Treatise it self: I am taught by *Sapho*, that no Note of *Musick*; and by *Crassus*, that no Vein of *Rhetorick* contenteth all mens ears who listen or apply their senses unto the sound of *harmony*; therefore if distasteful *Criticks* shall mis-interpret the innocency of my harmlsse meaning, I shall but reply as did *Ben-Johnson*.

*Their praise or dispraise is to me alike,*

*Th' one doth not stroak me, nor  
the other strike.*

And for those prating *Sicophants*, those *Zoylasses*, and *Momusses* of all ages, those *detractors* and *evill speakers*, who esteem it far better to be wicked, then vertuous, and who by their virulent tongues, abusing this most worthy Sexe, have abused

:their

## The Preface

their own *mothers*, and consequently themselves; let them talk and prate at their pleasure they shall never be able (although they had the same authority which *Plato* heretofore had in *Greece*, or the eloquence of *Cicero*) to perswade rational men, that those excellent perfections, and graces which are extant in the souls and bodies of *virtuous Women*, ought not to be regarded; those *Bodies*, I say, on which if all the *Angels* should have spent a thousand years in altering or changing of its form, figure, or composition, nay the least part thereof, they would be at last forced to confesse, that they are not able to diminish or adde thereunto: yet the blinde impiety of some, hath led them to that height of presumption, as to finde

*To the Reader.*

find fault with many parts of this curious *Fabrick*. But such will at length finde, that though the Divine Justice hath *leaden* feet, it hath *iron* hands; though it's slow in comming, yet it striketh those home, who do not regard those wonderful works of God which ought to transport us with an ineffable admiration.

As for those well-disposed *souls*, who are indued with a naturall good disposition, who wrong not themselves by mis-deeming of others; I wish unto them as to my self, that they may build their everlasting Tabernacles on that hill of *Sion*, whose Prince is verity, whose Laws are charity, and whose limits are eternity, &c.

THE





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ELOGIUM  
HEROINUM:  
OR,

*The Praise of Worthy  
WOMEÑ.*

**P**ydias (a most famous Carver) after hee had made *Minerva's* Shield, he engraved his own Pourtrainture so lively and deeply in the same, as that it could never be taken out, without defacing of the whole work.

B

So

## 2 ELOGIUM

So GOD himself, who is an ineffable Power, and an infinite Virtue, an Understanding which can only be comprehended by it selfe, whose Throne is seated amidst the flaming fires, (a far more excellent Workman then *Phydias*) after he had made the Universall World, and adorned the Heavens with Legions of Seraphims, Cherubims, Thrones, Principalities, Powers, Virtues, Dominions, Archangels and Angels; with the beauty of the Sun, the glory of the Moon, and the splendor of the Stars, which are of an incomprehensible brightness.

nesse and of a wonderfull greatnessse ; having moreover ordained unto them severall miraculous motions, and admirable effects on the four Elementis, the Fire, the Aire, the Water, and the Earth ; the which being beautified w<sup>th</sup> Mountaines, Plaines, Rivers, Woods, Rocks, Plants, Flowers, and all sorts of Beasts, and in the bowels thereof inclosed Mines of Gold, Silver, Iron, and of severall other Metals and Minerals, with a number of admirable precious Stones ; and having stored the Seas with all kind of Fishes, the Aire with an infinite num-

B 2      ber

ber of Birds : He then created Man, of the dust of the earth ; and afterwards, in the terrestrial Paradise, he made a Woman ; not of Mans head, lest she should presume to over-top him, nor of his foot, lest she should be vilified by him, but from a rib neare nnto his heart, that she might be ever dear and entire to him, which shewes the alternate love that ought to be betwixt them ; And the Almighty (by his inscrutable goodness) imprinted in them both his own Image and similitude, so lively, that no power whatsoever is able to deface it.

This

This image and similitude of the Deity, is the Soul and the Understanding ; the which he would never have infused into them , unlesse he had first made their Bodies of a substance fit to receive that impression , and worthy of so great an ornament as the Understanding is, by means whereof we unfold all things , and attain to the knowledge of the most difficult matters that the wit of man can produce. It hath a jurisdiction every where ; and it keeps its eminencie as well in the highest powers , as in the lesser and inferior parts of the Universe ; to wit in

B 3                   the

the Heavens, Starres and Planets, by their motion, which it foresees and prevents; in the Empires, Monarchies and Kingdomes, it commands Oeconomie; it establisheth the Lawes, and makes them to be obeyed: In the lowest and inferior Regions, and amongst the common people, it keeps so good discipline, that all things remaine constantly firme in their perfection. And it is seated as well in the wōinan, as in the man: for Nature hath given unto the one as well as the other a desire of knowledge; with an upright stature, that they might both lift up their eyes

eyes to the contemplation of Nature, and bring their minds raised and as it were inflamed with a divine love to such beautiful and glorious things, in which the majesty of the eternal God-head so apparently shines forth. And the Woman is capable of as high improvements as the Man is ; she hath the same prerogative of creation with man : For as he is endowed with a free, willing, immortal soul, so is she also ; and as Man was put into a state of dominion and happiness, so likewise was Woman.

The soul knows no difference of sex ; the Woman

B 4 hath

hath the same desires and appetites as Man ; she is as well an heir unto the grace of life as he is ; And finally, whatsoever is estated upon Man, the Woman will also challenge, for that there is no preferring of one sexe before the other , but all are *one in Christ Jesus* , as the Scripture clearely declares. Although the crazie and vain wits of these times speake much to the disparagement of the whole Sexe, imitating the Philosopher *Anaxagoras* , who strove to maintaine, that Snow was black : but as all men of understanding, who have eyes to see , find it to be

be white, so it clearly appears that he is an Impostor who endeavours to speak ill of Women; since it is manifest, that the *Vertues*, the *Disciplines*, the *Muses*, the *Devisers* and *Patrons* of all Arts, have been comprehended under the Feminine sexe, by the names of Virgins, and Women; that not only the Ethnicks and Moral men, but even Christians and Divines, in all their books and writings which they leave to posterity, still continue them under the same Gender.

That *sophia*, which signifies Wisdome, is the mother of the three Theolo-

gical Vertues, *Faith, Hope, Charity*; which are represented as Women.

That the Seven Liberal Arts are exprest in Womens shapes.

That the Nine Muses are the Daughters of Jupiter.

That the Five Senses are exprest under the names of the five Daughters of Apollo.

That *Wisdom* is called the Daughter of the Highest; as appears in the Book of *Wisdom*.

And that the four parts of the World, and almost all whatsoever is good, is deciphered by the names, and in the persons of Women.

All

All those who are inclined to virtue, will find, when they shall have perused this small Treatise (which relates some Women who have been rarely accomplished) that Women are capable of the highest improvements, unto which Man may attaine: For if some of the Sex (as it appears by the following Heroical actions) have been so, it argues that the Sexe is capable, and may still be so.

But ere I proceed any further, I shal humbly crave from this most worthy Sex one onely boon: That it may not be offended at this

•      my

my young Eagles flight, towards such a source of perfect Rayes, during the tenderness of my wings, which affords me that pen whereby I endeavour to trace the description of their most perfect lineaments and dimensions.

---

of

*Of the Wisdome and Learning of some Women.*

**W**Isdome is the guide of all other vertues; it gives goodnesse to good people, pard'neth the wicked, makes the poor rich, and the rich honorable; it's that wherin our soveraign good and the end of our life consisteth.

Learning, is the knowledge and understanding of Arts and Sciences; without it Nature is blind.

Wisdome and Learning have made these following women famous to all posterity.

*Nicanla*

*Nicanula Queen of Saba*, did expose her self to a long and tedious journey from the farthest part of *Ethiopia* unto *Hierusalem*, there to dispute with *Solomon*, the wifest of all men; as it appeares by the Scriptures, which therefore give her an immortal praise.

*Mirrhe Queen of the Lydians*, was so little of body, as that she seemed to be a Dwarf; but so far excelling in wisdome, as that she was called a Gyant: she was a wise and prudent woman, when she was married; and honest, being a widow.

*Pythagoras* (the light of his time, and the first that was

was called a Philosopher) was a Scholar unto his own Sister *Themistoclea*, and he learn'd his Philosophy from her: the greatnessse of her wisdome appears by a Letter which he sent unto her from *Rhodes*, where he publickly read Philosophy, she being then in *Samothracia*. The said Letter, translated out of Greek, was as followeth:

Pythagoras your Brother and Disciple, (to you Themistoclea my dear Sister) wisheth health and increase of wisdome.

I have read from the beginning to the very end, the Book which you have sent unto

## 16 ELOGIUM

unto me, of Fortune and Misfortune : By it I do really see, that you are not lesse grave in writing , then gracious in teaching ; the which doth not often befall us who are Men : for the Philosopher Aristippus was harsh in speaking , and profound in writing ; Amenides was succinct in writing , and eloquent in speaking . But you (my deare sister) have so much applied your self to study & to write, as that in Sentences you seem to have read all the Philosophers ; and by the antiquities which you expresse , it seems that you have seen all the time past ; by which you doe make it appear, that being a woman

you

you are more then a woman, because the nature of women is only to employ themselves to the present, and to forget that which is past.

I have been told that you do implore your self in writing the wars of our Country : I do earnestly pray you, and by the immortal gods do conjure you to flatter no body.

For as you cannot deny, (dear Sister) but that I am the eldest of your three Brothers, so I cannot disavow that among all your Disciples I am the least : And as being your Disciple, I ought to obey you ; so likewise being your eldest Brother, you ought to believe me.

There-

Therefore I do advise you (deare Sister) to continue to do your utmost (as you have hitherto done) to be understood, and wise in your words, discreet and grave in your life, and honest in your person; and above all, true in that which you write: For if the body of man be worth little without the soule, the mouth without truth is worth much less.

And this was the Letter which Pythagoras sent to his sister Themistoclea; by which his profound humility, and her great eloquence appears.

Policrata daughter to the said Philosopher Pythagoras  
was

*HEROINUM.* I,

was not only wise, fair and rich, but esteemed and honoured for the integrity of her life, and more admired for her Eloquence than *Pythagoras* himself.

*Diotima* did so excell in wisdome, that *Socrates* (who of all men was called the wise, the just, the Prince of Philosophers, and the Father of Philosophie) blushed not to imitate, and call her his *Tutresse* and *Inſtruſſe*.

*Arreta* had attained to that perfection of knowledge in the Greek and Latine tongues, as that the common report was, that the soul of *Socrates* was infused

fused into her; and when she was heard to speak, it seem'd that she had writ the doctrine of *Socrates*, rather then learned it: she her self instructed her sonne in all the Liberal Arts, by whose industry he became a famous Professor; he was called *Aristippus*: she also taught and instructed many, and wrote several Volumes, some whereof were these following.

*The Praises of Socrates.*

*The manner how to educate Children.*

*The Battails of Athens.*

*The unhappines of Women.*

*The Husbandry of the Ancients.*

*The*

*The Wonders of Mount Olympia.*

*The Vanities of Youth, and  
the Calamities of Age.*

She read publikely the Natural & Moral Philosophie, in the Academies & Schools of *Athens*, five and twenty years : she composed forty Books : she had an hundred and ten Philosophers who were her disciples. She died being ~~seventy~~ seven years old ; and the *Athenians*, for an immortal praise to all posterity, caused these following words to be engraven on her sepulchre.

*Here lies Arreta, the famous Grecian, who was the light of all Greece :  
She*

*She had Helen's Beauty,  
Thirma's Honesty, A-  
ristippus Pen, Socrates  
Soule, and Homer's  
Tongue.*

*Leontium*, a Grecian Damsel, did so excell in wis-  
dome, and in Philosophical  
contemplations, as that *Ci-  
cero* relates, in his book *De  
natura Deorum*, that she durst  
write a worthy Book a-  
gainst that famous Philo-  
sopher *Theophrastus*.

*Alexander* the Great re-  
fused the beautiful Daugh-  
ter of *Darius*, (with King-  
domes and infinite Treas-  
ures to boot) and made  
choice of *Barsina*, only for  
her great wisdom, although  
she

she was poor, and had no possessions.

*Dominica*, the wife of the Emperor *Valenticus*, whenas the *Goths* had threatned the utter subversion of *Constantinople*, she by her wisdome and discretion so mediated with the Enemy, as that she procured the safety both of the People and City.

*Athenias* the Daughter of a mean man, was for her wisdom & learning thought worthy by a Christian Emperor to be his wife.

*Priscilla* was so learned, that she instructed *Apollo* himself that eloquent man.

*Nicostrata*, wife to King *Evander*, was so learned, that

that the *Grecians* reported, that if her Writings of the *Trojan* wars had not by envy been flung into the fire, the name of *Homer* ( the Prince of Poets ) would have been unknown. This famous Woman is by some called *Carmentis*, because of the eloquence which was found in her Verses ; she helpd to make up the number of the Greek Alphabet, and added to the Roman Letters ; her Prophesies were preserved by the Romans at the end of the *Capitol*, with as much respect and care as they do the Sacraiment.

*Hermodica* wife to *Midas*  
King

King of *Pbrygia*, was not only celebrated for her rare features and beauty, but for her great wisdome.

The Divine *Plato* had amongst his Disciples these two famous women, to wit *Laschenea*, and *Axiothia*: the one had so profound a Meimory, and the other so extraordinary an Understanding, as that *Plato* being in his Chaire, he often did say (when either of these two chanced to be absent) that he would not begin to read; and being by the Philosophers his disciples desired thereunto, he answered, I will not read, because *Laschenea* the Un-

C der-

derstanding, which ought to hear me, is not here; and for the absence of *Axiomatis* he said, that the Memory which ought to preserve him was not yet come. The wifdome of these two women is the more to be admired, since *Plato* would not read but in their presence; for he did esteem the meinory of these two Women alone more then the Philosophie of all the Philosophers besides.

*Cornelia*, wife unto *Scipio Africanus*, and mother to the Noble family of the *Gracchi*, was so excellent in knowledge, that she was more famous and honored by

by the Sciences which she  
publikely read in *Rome*, then  
by the conquests which her  
Children made in *Africk*.  
She was generally praised  
by the most learned men,  
for her honesty, wisdome,  
and for her reading Philo-  
sophie publikely in *Rome*.

From her, as from a foun-  
tain, the eloquence of her  
children flowed. Therefore  
*Quintilius* thus faith of her:  
*We are much bound to the  
mother Cornelia, for the elo-  
quence of the Gracchi, whose  
unparallel'd Learning in her  
exquisite Epistles she hath be-  
queathed to posterity.* Cicero  
(the Father of Latine elo-  
quence, whose skill in join-

ing Philosophie with the Art of Rhetorick was excellent ) doth more highly exalt this famous *Cornelia*, wheras he saith in his Rhetorick, That if the name of a Woman had not diminished *Cornelia*, she did deserve to be the chiefest of all the Philosophers , because hee never saw such grave Sentences proceed from any mortal creature, as were contained in her writings. A Statue was erected on her sepulcher, on which these words were engraven :

*Here lyeth the most learne  
Cornelia, mother of the  
Giacchi : she was both  
happy*

happy and fortunate in her Disciples whom she instructed, though unhappy in her Children.

*Aspasia*, a Miletian Dam-sel, excelled in all Philosophical contemplations; and so fluent a Rhetorician, as that *Socrates* himselfe imitated her, in his *Facultas Politica*.

*Amalasuntha*, Queen of the *Ostrogothes*, the daughter of *Theodoricus* King of those *Ostrogothes* in *Italy*, was not only learned in the Greek and Latine tongues, but spake all the barbarous languages that were used in the Eastern Empires, exceeding well.

C3      Eusto-

*Eustochium*, a Romane Matron , was excellently practised in the Greek and Latine Dialect, as also in the Hebrew character : she was in her time called the New prodigie of the world : she with Reason overcame St. *Hierome*, and made him confess he was overcome by her, for that he could not answer the questions which she had propounded.

*Amyesia*, a modest Roman Lady , being falsely accused of a great crime, and ready to incurre the Pretorial sentence ; she with a manly, yet modest courage, stopt up amongst the People, and with a loud voice and a becoming

coming gesture, and facundious suavity, she pleaded her own cause, so eloquently, so effectually, and so strongly, as that by the publique suffrage she was freed and acquitted from all aspersions whatsoever, and he who had accused her, was himselfe most justly punished.

*Hipparchia*, the sister of *Magocles*, and wife to *Crates Cynicus*, with one Sophisme did put *Theodorus* to silence.

*Hortensia*, the daughter of *Quintus Hortensius*, pleaded her selfe before the *Triumvirates* (when a grievous Fine was imposed on the *Romans*, and when none

of the Orators or Lawyers durst) so boldly and eloquently, that she prevailed so far, as that the greatest part of the Fine which was imposed on them, was instantly remitted.

*Sosipatra* was a woman versed in many kindes of Disciplines; and so excellent in all her studies, that she was said to have been educated by the Gods themselves.

*Corinna Thebana* had such an excellent knowledge in Poesie, that in several Contentions she bore away the garland from *Pindarus* the Prince of the Lyrick poets.

*Sapho's* Verses excelled

Ana-

Anacreon's, though he was one of the most famous Poets in the world.

*Teleilla* was not onely wise, chaste, fair, and courageous, but she had attained to that perfection in poetry that she amongst all other women was held in admiration.

*Cornicia*, sister to the great Poet *Cornificius*, was very learned in the Greek and Latine tongues; and so expert in making of Verses, that she *ex tempore* did excel those which her Brother made at leisure, though he was the greatest Poet of his time in *Rome*.

*Phanarite*, Mother of

C 5

A-

*Athenian Socrates*, was the first that disputed of Morality, and who taught the mystical phylosophie of the Stars and Planets, and how it may be made familiar, and have correspondence with our humane and terrestrial actions.

*Hypatia*, a Woman of *Alexandria*, did so excell in Learning, as that she was frequented by many worthy Scholars whil'st she kept a publike School: she wrote several Volumes; she calculated her self an *Ephemerides* for many years; she also writ a large volume of *Astronomy*.

*L'Amia & Aglius* were not inferior in Musick to *Arion* or *Orpheus*. Ti-

*Timarete*, the Daughter of Micaon Irene, Anistarite, *Lala Cizzena*, *Martia*, and many more, have attained to as high a perfection in Painting, as *Apelles*, *Zenobius*, and *Apollidorus* themselves ever did.

What men were ever known to surpass the Muses or the Sybils in Learning? The IX. Muses were these following:

*Clio*, *Uterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polyhymnia*, *Vrania*, *Calliope*.

The XII. Sybils were these, *Sybilla Persica*, called *Samberta*,

*Sybilla Lybica*.

*Sybilla Delphica*.

*Sybilla*

*Sybillæ Cumæa*, borne at  
*Cimeria*, at *Campania* in  
*Italy*.

*Sybillæ Samia.*

*Sybillæ Eritræa*, borne at  
*Babylon*.

*Sybillæ Cumana*: she wrote  
Nine books, for three of  
which *Tarquinius superbus*  
gave 300 pieces of gold,  
and caused them to be  
religiously kept in the  
Capitol at *Rome*.

*Sybillæ Helleponiaca*, borne  
at *Marmisea* in the Terri-  
tory of *Troy*.

*Sybillæ Albunea*, surnamed  
*Tiburtina*, because she was  
borne at *Tiber*, 15 miles  
from *Rome*.

*Sybillæ Phrygia.*

*Sybillæ*

*Sybillæ Epyrotica.*

*Sybillæ Coliphonia Lampusia:*

she came out of *Greece*,  
from *Coliphonia* a City of  
*Ionia.*

The Books which these *Sybils* wrote, contained manifest Prophesies of the Kingdome of C H R I S T, his Name, his Birth, and Death; The changes of Kingdomes; Foretold Inundations, Earthquakes, and Warres; They also manifested that the whole World would be burnt; and wished men to adore that God, while they lived here, who would punish them so severely hereafter for their contempt.

These

These Books were by the Arch-Traytor *Silico* burnt; yet nevertheless some of their Prophesies are yet extant, having been extracted out of other writings.

But as both the Ecclesiastical and Secular, Ancient, and Modern Histories abound in examples, of divers excellent and famous Ladies; So likewise these latter times have not been barren in Learned women; who were not a jot inferior to those of former Ages.

*Constantia*, wife of Alexander Sforza, was so laborious in the best Disciples, that on the sudden, and without any premeditation,

on, shee was able to discourse upon any argument, either Theological or Philosophical, and for her temporal vain in verse, shee was much admired; in which shee was so elegantly ingenious, that shee attracted the ears of many judicious Schollers to bee her daily Auditors.

*Olympia Fulvia Morata*, a famous Italian woman, was the ornament and glory of our latter times; shee had an exquisite knowledge in the Greeke and Latine tongues, and shee writ many learned and elaborated works.

*Jane Gray*, an incomparable

rable Princess, whom no Nation nor Age can parallel, was very learned in the Hebrew, Greek, and Latin tongues.

*Christian de Pisa*, a Gentlewoman of *Italy*, was endowed with such divine graces, and shee did so far excell in wisdome, that her works have made many learned men ashamed.

The Kingdoms of *France*, *Spain*, and *Portugal*, do abound with many examples of famous Ladies and Gentlewomen, which have excelled most men of this Age in knowledge and human Sciences.

*Helisian of Crennes*, a French

French Lady, did so excell in Learning, that shee was admired by the wised men, and hath bequeathed unto posteritie several of her excellent works.

*Duema Ligua*, a Spanish Lady (one of the Maids of honour unto Lady *Mary*, sister unto the King of *Portugal*) was wonderfully verst in five sundry Languages, *viz.* the Hebrew, Greek, Latine, Chaldean, and Arabian.

*Isabella Rosera*, a Spanish Lady, did so excell in Learning, that shee did not onely publickly read, but expounded the hard and difficult works of *Lescost*, and

and unto her Auditory, the Cardinals, and the wisest men of Rome were Assistants.

Dona Margarita de Noronha, a Lady of Portingal, was exceeding well verst in severall Languages, shee writ with great eloquence many excellent Discourses, and shee had attained to a great perfection in Painting, and seyerall other Arts.

Queen Elizabeth of late memory, whose wonderful knowledge, and Learning, was admired by all the Christian Princes that flourished in her time; shee was so well verst in the Hebrew, Greek,

Greek, Latin, Italian, Spanish, and French languages, that shee needed no Interpreter, but gave her self answer to all such Ambassadors in their own Language, of which those learned Orations in the Latine tongue which shee delivered by her own mouth in the two famous Universities do bear a sufficient record in her behalf.

Margaret of Vallois, Queen of Navarre, was endowed with eminent knowledge and Heroical vertues.

The Princess Elizabeth (eldest daughter to the Queen of Bohemia who is justly

justly stiled the Queen of Hearts, and the best of Queens, whom all degrees honour, and all Nations reverence) is a *Saba* for her Wisdome, an *Harpalice* for Magnanimity, an *Amala-suntha* for her Temperance, a *Cleopatra* for her Bounty, and a *Zenobia* for her learning and skill in Languages.

*Anna Maria Schurmans*, living at *Utrecht* in *Holland*, is endowed with such a wonderfull knowledge and learning, that she is admired by all men.

There have been likewise many Ladies and Gentlewomen of our Nation, whose learning and knowledge

ledge may wel be parallel'd  
with the before-nained.

Let me therefore trespass  
( Gentle and Courteous  
Reader) so much on thy  
patience, as that I may up-  
on so just, and good an oc-  
cation, insert in this place  
some of their names.

With what Praises and  
Statues ought we to digni-  
fie and celebrate the me-  
mory of these following  
excellerit Ladies.

The Countess of *Pembrook*, sister to the unmatch-  
able Sir *Philip Sidney*.

The four Daughters of  
Sir *Anthonie Cook*;

The Lady *Burleigh*.

The Lady *Russel*.

The

## 46 ELOGIUM

The Lady Bacon.

Mrs Killegrew.

And those other Ladies which at present are endowed with learning and generous education, whose abilities, as they are a proof to the present times, so will they remain as examples to posterite. Wherefore if many women do not the like, it may bee inferred that it is not out of a defect of wit or judgment, but because they will not apply their minds thereunto, or that they cannot by reason of other diversions.

Let it therefore suffice that those who have been called to so great a Function

on by so speciall an instinct  
have eminently excell'd.

I shall not any longer in-  
sist on the wisdome and  
learning of this most wor-  
thy Sex, but proceed to  
their *Constancie* and *Con-  
rage*.

---

of

*Of Constant and Courageous  
Women.*

**C**onstancie is the orna-  
ment, the end, and  
confirmation of all vertues.

**Courage**, contemneth all  
perils, despiseth calamities,  
and conquers death.

These following famous  
Women, being confident  
of the immortality of their  
soules, encountered dangers,  
offered up their lives on all  
occasions, and sacrificed  
themselves, as it were, on  
the altar of Glory: their life  
was unto them but an ap-  
prentiship to die well; and  
their Sepulcher was (as it  
were)

were) their Cradle, imitating the Pelican that revives again out of her own blood.

If I should (*Courteous Reader*) relate unto you the constant resolution of all the women Martyrs; (amongst which there were those, who in the midst of the flames, and tortures, cryed out with a resolute voice, *Tyrant, you lose your time, here wee are alwayes at our ease; where are those pains, where are those torments, with the which you did threaten us?* our Constance will make you suffer more then wee do by your crueltie; make us complain,

D make

make us yeeld, if you can  
encourage your Sergeant to  
your Executioners, for they  
are faint-hearted, edge their pli-  
to all cruel and bloody course  
against us, &c.) Whole wa-  
volumes would not bee  
able to containe their wo-  
names; therefore I shall  
only relate unto you some pa-  
of them.

*Felicula* was by the com-  
mand of *Flaccus Comes*, shutt  
up in a Jakes, and when by  
no perswasions nor threats  
promises, or torments, shee  
could bee forced to re-  
nounce the Christian faith,  
shee was there stifted to  
death.

*Apollinia*, a Virgin o-

Alex.

can Alexandria, for speaking  
boldly in the defence of  
her Faith, had her teeth  
plucked all out by the  
Tormentors, and after-  
wards threatening to burn  
her instantly, unless shee  
would renounce her Chri-  
stianity; shee seeming to  
paue a little, as if shee  
meant better to consider of  
the matter, (when they  
least suspected) leapt sud-  
denly into the fire, and  
was there consumed to  
ashes.

*Julia Cathaginensis*, be-  
cause she would not bow to  
*Idols*, and adore the false  
*heathen gods*, was nailed  
unto a Cross, and so ended

D 2                    her

her life, partly with the  
smoak which the Executi-  
oners made at the foot of  
the Gallows.

*Flavia, Euphronia, Theo-  
dora, Sabina, Amonaria, and  
Dionisa,* all Roman Virgins  
have been more ready to  
receive death for to main-  
tain the glory and honor of  
God, than the Tyrants  
could minister the tor-  
ments to them.

*Clara* a Widow of three-  
score years of age, was in  
the year 1526. on the 9. of  
December burnt in Bohe-  
mia, because she would not  
deny the faith of the Go-  
spel.

*Mirtha Porzizia* in the  
next

the next year after, suffered the  
pains of the fire with an in-  
vincible constancie. Besides  
many others related in Fox  
his History of Martyrs. O  
rare & wonderful Patience, O  
sufferance worthy of everlast-  
ing remembrance! O constan-  
cie, the like whereof cannot be  
elsewhere found! their Crowns  
are glorie, and their praises  
are not to bee expressed by  
the pen or tongue of man!

Let their names bee as  
sacred to us on Earth, as  
their souls live eternally en-  
joying a heavenly bliss!

As for their Courage:

Deborah, a Warlike wo-  
man, was a Prophetess, and  
judged Israel, by whose

D 3 Counsel

Counsel and Courage, they  
were not onely freed from  
the incursions of their  
neighbour Nations, but  
many times returned from  
the field with rich spoyls,  
and glorious conquests.

*Judith smote off Holipher-*  
*nē's head, and brought it*  
*her self through the ene-*  
*mies Camp into her own*  
*City.*

*Jael, with an invincible*  
*Courage, took a nail of her*  
*Tent, and with a hammer*  
*struck it through Sisera's*  
*head, who was Captain of all*  
*the Canaanites.*

*Zenobia, Queen of the*  
*Palmerians, discomfited the*  
*Emperour Aurelian, and all*  
*his host.*

*Can-*

the Candaces Queen of *Ethiopia*, during all her Wars, helpe her people in person to the field, whereby shee obtained so great a dignity and honor, that for many years after her decease, the succeeding Queens of *Ethiopia* were called *Candaces*.

*Tomyris*, Queen of the *Scythians*, sent this challenge to *Cyrus*, that great Emperour of *Perſia*: *Come, or I will come; Stay for mee, or I will stay for thee.* This challenge could not well bee answered, but by an undanted Enemy, who with his sword in his hand, had replied, *Here I am: her blood was all on fire, and*

D 4 it

it seems that the very words did displease her more, then the blows themselves, *Come, or I will come; Stay, or I will stay.* Cyrus being taken in the Wars by her, she caus'd his head to be cut off, and in remembrance of his cruelty, it was cast into a vessell full of blood, whereon shee caused this inscription to be fixed, *Now Cyrus drink thy fill of that with the which thou couldest never be satisfied.*

*Artimisia, Queen of Caria,* was admired throughout all *Greece*, for her manly Courage, and excellency of spirit : she not onely in a Navall expedition overcame

came the invading *Rhodians*, but pursued them even unto their own Coasts, and took possession of the Island, amidst whose ruines, she caused her own glorious Statue to be erected.

*Semyramis* was a Queen renowned for her brave and magnanimous exploits and in all her attempts supereminent; with her invincible courage she not onely conquered all *Ethiopia*, but invaded *India*, being the first that ever durst attempt it, and saving her there was none, but *Alexander*, who imitating her glorious footsteps, was the last. *Erosus* affirms, that

D 5      no

no man was ever to bee compared with this Woman, such great things have been written of her; she was the fourth that reigned in *Affyria*; all her subjects in admiration of her heroick acts, wore the like garments as she did, which habit hath been in use amongst the *Affyrians*, *Bactrians* and *Babilonians*, even to this day. *Vitruvius* relates, that one day as she attired her self in her royll Pallace, the one part of her hair being bound up, and the other half hanging loose upon her shoulders, suddenly news was brought unto her that the Citizens of *Babilon* were

were revolted, being in a high mutiny and uproar; she alone went into the City, commanding all her followers to stay back, and thus by her sole presence & perswasion she reconciled that innumerable number of people unto her obedience, and attracted the hearts of that barbarous rude Nation unto her admiration and love, even as the Adamant draws Iron; for the which her Statue was erected in the City, represented half dreft, and half undrest, in memory of that noble and magnanimous adventure of hers. She built the aforesaid mighty

mighty City of *Babilon*, and the stately walls which have been reckoned amongst the seven wonders of the world, they were fifty feet thick, two hundred feet high, and threescore miles in compass, adorned with many great Towers, and for the building of these walls three hundred thousand men were for a long space hired from divers Countries.

*Plutarch*, and others write, that she caused these words to be engraven upon her Tomb, *Quicunque Rex pecunias indiget, aperto monum- mento, quod voluerit accipiat;* that is, what King soever hath

hath need of coin, by opening of this Monument may take what he pleafeth. King *Darius* by chance reading these pleasing words, and thinking some Magazine of treasure had been there inclosed, caused the Tomb-stone to bee removed, where he found upon the other side these words ingraven, *Nisi Rex avarus essem, & pecuniae insatiabilis, mortuorum monumenta non violasse;* Haddest thou not been a covetous King, & unsatiable of Coin, thou wouldest not have violated the grave of the dead.

Thus the excellent Lady

dy in her death, taunted  
the gripple avarice of the  
living.

The *Amazons*, warlike  
women in *Seythia*, defended  
their own Country, and  
waged War against their  
neighbours: but that the  
one might not seem more  
happy then the other, they  
slew all the men of their  
Country, and when they  
had gotten peace by force  
of Arms, they used the so-  
ciety of men, lest their  
whole Nation should pe-  
rish for want of procreati-  
on, and every female childs  
right breast (at seven years  
of age) was seared and  
burnt away, lest it should  
hinder

them in shooting; and hence they took the names of *Amazons*, w<sup>ch</sup> is as much as to say, *Unæ mammæ*, Creatures with one breast.

They subdued the greatest part of *Europe*, and many Cities in *Asia*; their Army was divided into two parts, the one part whereof was commanded by the Queen *M' Arthesia*, which maintained the Empire of *Asia*, and the other was commanded by the Queen *Lampedo*, who governed at home.

These famous warlike women, built *Ephesus*, with many other Cities in *Asia*, and they erected a Temple  
(in

(in the Country called *Ionia*) to the honor of *Diana*, the like whereof was not then in all the world; it was two hundred and twenty years a making, there were in it a hundred and seven and twenty pillars of Marble, which were seventy feet high; the length of the whole Temple was four hundred fifty five feet, and the breadth two hundred and twenty; no Temple in the world could be compared unto it in wealth.

But finally the perfidious *Erostratus*, who doing great feats in War, & perceiving that he got no reward, nor renown

renown thereby; for to leave a continuall remembrance of his infamous action, did consume this famous Temple with fire.

Queen *Tyrgatao Meotis*, did in many battels oppose two potent Kings, shee righted her own injuries in person, met with them, braved them, and beat them in the field, and after many victorious de-feats vassalled their insolent pride, and subjeeted them to her own heroicall mercie.

What praise, what admiration and honor may not this magnanimous Queen claim?

*Valasca*

*Valasca Queen of the Bohemians*, having instructed all the women of her Kingdome in *military exercises*, leavied an Armie of her own sex, with the which she encountred all the men of her Kingdome, and overthrew them, by which means, the women attained unto the Soveraign principality, and for many years together managed all publick affairs, as well for offence, as defence, without the help or counsell of men.

*Hæsites* was a famous warlike *Virago*, and led Armies into the field.

When as the *Lacedemonians*

nians had besieged the city of *Messena* in *Sicily*, and being resolved to storm it, the women suddenly issued out against their enemies, and put them to flight.

*Lesbia*, a Virgin, being besieged by the *Turks*, hazarded her self to discover their Works and Mines: by whose only valour and encouragement in presenting herself upon the walls to the violence of their arrows and engines, the City was preserved.

The women of *Bellovaca*, being besieged by *Charles* the great Duke of *Burgundy* most resolutely defended the walls, tumbling the Af-

Assailants down headlong  
from their scaling-ladders ;  
to the everlasting honour  
of their Sexe, and reproach  
of the Enemy.

*Elphleda*, sister to King  
*Edward* (before the Con-  
quest) surnamed the fourth,  
was present in the Battaile  
which was fought against  
the *Danes* at *Toten-Hall* in  
*Stafford-shire*, and at the  
mighty overthrow at *Wood-  
densfield*, where two Kings  
were slain, two Earls; and  
many thousands of the  
*Danes*. She not only tamed  
the *Welch-men*, but chased  
the *Danes*.

This Epitaph hath been  
left as a memorial over her  
Tombe.                              Oh

oh Elphlede ! mighty both  
in strength and minde ;  
The dread of men, and Victress  
of thy kind.  
Nature hath done as much as  
nature can,  
To make thee maid ; but good-  
nesse makes thee man.  
Yet pity thou should'st change  
ought save thy name,  
Thou art so good a woman ;  
and thy fame  
In that growes greater, and  
more worthy, when  
Thy feminine valour much  
outshineth men :  
Great Cæsar's acts thy noble  
deeds excell.  
So sleep in peace, Virago-maid  
farewell.

Queen

Queen Margaret, Henry the sixth's wife; whose courage, resolution and magnanimity deserves an immortal praise : she was personally in all those Battails which were fought against the House of York; nor are the English Chronicles sparing in commending her more then womanish spirit, to everlasting memory.

In times past, the Romans honoured (even for private and common services) their ordinary Souldiers, some with *Cirick Crowns* or *Garlands*, others with *Lances headed with Gold*, *Golden Chaines*, *Statues of Ivory*; others, with *Triumphs*, *Praises*,

Praises, Acclamations, Gratulations, &c. If these things were allowed to men only, with what Elogies, Encomiums, Crowns, Garlands, Statues, Sepulchers, and Monuments shall we then celebrate the memory (if it were possible) beyond all posterity, of these ever to be admired Constant and Courageous Women!

of

## Of Faire Women.

**B**eauty is the Image of the Creator, and the Rhetorick of Heaven : it delights the eye, contents the mind; and the more it is seen, the more it is admired.

That of *Venus* was so extraordinary, as that *Apelles*, who was the best of Painters, could not with all his art ( though he had set before him a hundred choice and selected *Beauties*, all naked, and had taken from one a *charming Eye*, another an *amorous Lip*, from a third a *pleasing smile* and a *modest blush*, from a fourth a *graceful Nose*, a fifth a *fair Hand*, and from each of them that special

special Lineament in which she most excelled) represent such an *Angelical Face*, such charming Eyes, such amorous coral Lips, such snaring Tresses, such captivating Hands, or such a pure Alabaster Skin as *Venus* had. How should I then by my rude stile dare to expresse that, which *Apelles* could not represent with severall Colours? I know I am unable to express the least part of that, which represents the wonderfull work of God: and though I were able, yet would I make a scruple to trace out *miracles* with *ink*. Nor shall I enlarge on the great influences,

E              which

which the *famous* *Beauties* have had in former Ages over men.

Neither dare I presume to name those of these later times, who are admired and adored by all men (save such as are wilfully blind) lest I should by the alleadging of their power run the same hazard as *Antiochus* did, who was seized with a *Feaver*, meerly by the rehearsal of *Stratonica's* extraordinary *Beauty*; such divine gemmes did sparkle about her. Or as *Tyramis* King of *Thebes*, who was struck blinde by his onely beholding of *Diana*, as she was bathing herself.

For

For my part, I am already not onely amazed, but even transported ( if not lost with wonder ) by the rare rehearsall of the fore-mentioned famous wemens *heroick acts.*

And though I could aver now that their *Beauty* doth ravish beholders, that their *complexion* is clearer then the *Skie*; their *Faces borders* of *Lillies*, interwoven with *Roses*; how that the lustre of their *Eyes* surpasses the *Diamond*, their *Lips* the *Coral* in redness; that their *resses* are like the coloured *Jacinths* of *Arcadia*; their *necks* as white as *Snow*, their *Breast* as pure as *Allabaster,*

baster, their Arms as ruddy  
the Rose, and that all the  
parts are most rare, their  
whole bodies beautified  
with more then Terrene  
perfections; how that they  
have more strength then  
the moistened Torpedoes  
which do not onely charm  
the hand, but the heart al-  
so; and that not onely the  
*Lybian Lion* loses his  
strength in beholding their  
beauty, but the *Basilisk* his  
senses; and though I should  
adde thereunto, that they  
represent the lively Image  
of the *Creator*, that they are  
the miracle of the world  
and the marvel of marvels;  
after all this, what say

mon

more then each man knows  
and is by all men con-  
fess?

Were not the very feet  
of *Thetis* as bright as *silver*,  
and the ankles of *Hebe*  
clearer then *Chrystral*?

Are they not admired  
and beloved even of un-  
reasonable creatures? was  
not a Virgin in *Leucadia*, so  
beloved of a *Peacock*, as that  
the enamoured Bird never  
left her whilst she lived,  
and accompanied her in  
death; for seeing the young  
*Damself* dead, she never  
would receive food from  
any hand, but so pined a-  
way and dyed also.

Doth not *Saxo Gramma-*

E 3 *ticus*

ticus in the tenth book of his *Danish History* report how that certain young maids of a Village in *Switzerland*, playing and sporting together in the field upon a holy-day, suddenly an huge *Hee-bear* rushed out of the *Forrest*, and snatched up the fairest amongst them, and hurried her away to his *Den*, gently and without any harm; where he long gazed on her face, as if with a kind of admiration he grew so enamoured with her on the sudden, that instead of a *Murtherer*, he became a *Lover*, imparting unto her all the prey he got abroad, &c.

Did

Did not an *Eagle* (which was taken in a *Neast*, and carefully brought up by a Virgin in the City of *Sesto*) being come to full growth take her flight every day abroad, and all the *Fowle* she could catch, brought it home and laid it in the lap of her *Mistres*: at length this Virgin dying, and her body being born unto the Funeral fire, the *Eagle* still attending, it was no sooner exposed unto the flames, but the Bird likewise by voluntary flight, cast her self amidst the *kindled pyle*, and gave her self as a most grateful sacrifice unto her *Mistress Hearse*.

E 4      Was

Was not the Queen *Sua-bilda* so excelling rare in all the Lineaments of her body, as that being doomed unto a wretched and miserable death, and bound with thongs of Leather, to be trod upon by the hoofs of wild horses, her beauty struck such an impression even in those unreasonable creatures, that they could not bee forced with their rude feet to leave the least character of violence upon limbs so fair and exquisitely shaped.

Therefore I shall not insist any longer on the specifying of womens Beauty, since as it appears they are

are beloved and admired even by unreasonable creatures : but proceed to their goodness.

---

E 5      *The*

The love of Women towards  
their Husbands; of Mothers  
towards their Children; of  
dutiful Daughters towards  
their Parents; and of Si-  
sters that have been kinde  
to their Brothers.

**T**He women of *Wynedi*  
in *Germany*, beare such  
an expressible love towards  
their husbands, that they  
repair to their sepulchers,  
and holding their lives te-  
dious without them, they  
offer up their bodies wil-  
lingly either to the sword or  
to the fire. The like is ob-  
served by the Women a-  
mongst the *Geats*, the *Ca-  
thoreans*,

theoreans, the *Herulians* (a people which inhabite beyond the River of *Danube*) by those of *Thrace* and the *Indies*.

The wife of *Pandorus*, begged of her Husband, that before hee hazarded himself to the extremity of danger, he would first take away her feares, by taking away her life with his sword: which he denied, and so gave the signal of battel, in which he was vanquished and slain, his Wife surprised and committed into the hands of one of the chief Captains, who pitying her teares and sorrow (to which her beauty gave

gave no common lustre) made suit unto her to make her his wife : she put him off with all possible delays; but after perceiving, that what he could not compass with her good will, he would by force, she therefore craved some few hours of deliberation, which he granted ; and being retired, she first writ in a Note these words : *Let none report that the Wife of Pandorus harboured so little love, as to outlive him.* Which Note leaving upon the Table, she took a sword hanging in the chamber, with which she slew herself.

*Alceste, wife to Admetus  
King*

King of *Greece*, gave herself up to a most willing death, for to redeem the health and life of her husband.

*Cleopatra Queen of Egypt* suffered her breasts to be poysoned with Asps, that she might die for the love of her *Antony*. Admirable was the love of her two Handmaids , *Neera*, and *Charmione*, who would by no perswasion survive their Queen, but out of an unmatchable zeale to their Mistresse, both fell down by her , and breathed their last.

*Phila*, having heard that her Husband *K. Demetrius* had been defeated in a battle,

tail, drank poison, and so dyed.

*Camma* was not onely famous throughout all *Gallacia* for her beauty, but for her vertue; she did so love her husband, and was so constant unto him, that she never went forth, nor would suffer any man to see her, whilst she was married.

*Evadne* at the solemnization of her husbands Funerall, burnt her self to mingle her ashes with his.

The Queen *Artemesia* out of the great love she bore to her husband, and inflamed with unspeakable desire and

and affection towards him, took his bones and ashes, and drank the powder thereof, thinking no Sepulchre so worthy as her own body; and for a perpetuall remembrance of her husband *Mausolus*, King of *Caria*, she caused a sumptuous Tomb of marvellous workmanship to be made of four hundred and eleven foot in circuit, and forty foot high, invironed about with thirty six Pillars, wonderfully well carved, it was held to be one of the seven wonders of the world.

*Cecilia Barbadica Veneta*, lived with so great a faithfulness

fulness towards her husband *Philippus Vedraminus*, that shee had never any other object of all her passions then her husband, his happiness made her joyfull, his fear her grief; and on her face, and in her actions, appeared the good or bad fortune of her husband; after his death, she could not by any counsell, comfort, or perswasion, bee won to taste the least food whatfoever, or give answer to any word that was spoken to her, in which silence and consumption she (after some few daies of unspeakable sorrow) breathed out her last.

The

The Princess *Panthea* having been acquainted that her husband *Abradrat-tus* had been kill'd in *Cyrus* Camp, she resolved to go her self and finde him out, and having found him dead amongst a number of dead men, she washed her whole body and face with his blood, and striking her heart with a dagger she died embracing her husband.

The City of *Wynbergen*, a free place in *Germany*, being besieg'd by *Cæsar*, who grew so implacable, that he resolved to take bloody revenge on the men for having defended their lives and honours so valiantly, and

and thereby almost overthrown the greatest part of his Army : The Articles being drawn for the surrender of the Town, it was onely lawfull for the *Matrons*, and *Virgins* ( by the Emperors *Edict*s ) to carry out as much as each one could carry of what they best liked. The *Wives* out of an unexpressible love carried on their backs their *Husbands*, and the *Virgins* and *Damsels*, their *Fathers* or *Brothers*. This strook such an impression in the heart of *Cæsar*, that of a mortall enemy, he became their friend.

*Auria Mater* seeing her husband

husband *Poetus* condemned  
and willing that hee should  
expire by his own hand, ra-  
ther then by that of the  
common *Hang-man*, per-  
swaded him to a *Roman* re-  
solution but finding him  
somewhat; daunted with  
the present sight of death,  
she snatchedt up a sword  
with which she stab'd her  
her self, and plucking it  
from her bosome presented  
it unto her husband, onely  
with these few and last  
words, *Pæte non dolet, Poetus!*  
It hath done me no harm!  
and so fell down and dyed.  
*Martial* in the first book of  
his *Epigrams* saith thus, in  
speaking of this courageous  
Woman, *Castæ*

*Casta suo gladium cum trade-  
ret Aria Pæto,  
Quem dedit visceribus tra-  
xerat illa suis,  
Si qua fides, vulnus quod feci  
non dolet inquit,  
Sed quod tu facies, hoc mihi  
Pæte, dolet.*

*When Aria did to Pætus give  
that steel  
Which shee before from her  
own breast had tane;  
Trust me (saith she) no smart  
at all I feel,  
My onely wound's to think  
upon thy pain.*

*Portia a famous and excel-  
lent Roman Lady having  
heard that her most dear  
and beloved husband was  
dead, her bowels burning  
with*

with an unexpressable fire  
of love for her husband,  
and finding no knife to  
kill her self withall, nor  
cord to hang her self, nor  
Well to drown her selfe,  
she went to the fire, and  
with her own hands she  
cast down her throat burn-  
ing coals.

*Triara wife to Lucius  
Vitellius* seeing her husband  
in a dangerous battail, she  
presented her self in the  
midst of the slaughter, kil-  
ling on all sides till she had  
hem'd her self in with dead  
bodies slain by her own  
hand, so bold and magna-  
nimous a spirit had the  
conjugall love to her hus-  
band

band imprest in her.

Admirable was the love of *Julia* towards her husband the great *Pompea*, who seeing onely the gown of her husband (which was brought home) bespotted with blood, and conceiving thereby that some mischance had happened to her husband, she fell into a swound, and afterwards the trouble of her soul made such a great emotion in her body that she dyed thereof.

*Paula Romana*, after her husbands death, was so far from being perswaded to a second match, that she did never eat nor drink in com-

company of any man.

*Proba Valleria Falconia* a Roman Matron (and wife to *Adelphus Romanus* the Proconsul) inscribed her self on her husbands Tomb this Epitaph,

To God, to Prince, wife, kindred, friend, the poor,  
Religious, loyall, true, kinde,  
stedfast, dear,  
In zeal, faith, love, blood,  
amity and store,  
He that so liv'd, and so deceas'd, lies here.

*Pompeia Paulina*, the wife of *Seneca*, when she heard of the Tyrant Nero's sentence of death (that Monster who ript up his own mother to see the place where

where he had lain ) on her husband, she caused her own veins to be opened, being resolved not to survive him whom she loved so dearly. This Epitaph might have been inscribed on her Tomb:

*To these, whom death again  
did wed,*

*This Grave's the second mar-  
riage bed.*

*For though the hand of Fate  
could force*

*T'wixt soul and body a di-  
vorce,*

*It could not sever man and  
wife,*

*Because they both liv'd but  
one life;*

*Peace, good Reader do not  
weep,* *Peace,*

Peace, the Lovers are asleep :  
They (sweet Turtles) folded  
lye  
In the last knot that love  
could tye.  
Let them sleep, let them sleep  
on  
Till this stormy night bee  
gone ;  
And th' eternall morrow  
dawn,  
Then the Curtains will bee  
drawn,  
And they waken with that  
light,  
Whose day shall never sleep  
in night.

Rathean Herpin carried her  
husband Christopher Thæan  
(strook by an A poplexie in  
all his limbs and members)

F. with

with an invincible constancie at severall journeys the space of one thousand three hundred English miles to a Bath for his recoverie. This was about the time that Marquis *Spinola* entred the Palatinate; Sir *Henry Wotton* being the then English Ambassador in those parts.

Dr. *Hackets* wife was a religious woman, and a loyal and loving wife to her husband, as this her *Epitaph* denotes.

Drop mournful eyes your  
pearly trickling tears,  
Flow streams of sadness,  
~~drown the spangled spears,~~  
Fall like the tumbling Ca-  
taracts

tarack's of Nile,  
Make deaf the world with  
cryes, let not a smile  
appear, let not an eye be seen  
to sleep,  
Nor slumber, onely let them  
serve to weep  
Her dear lamented death, who  
in her life,  
Was a religious, loyal loving  
wife,  
Of children tender, to an hus-  
band kind e,  
Th' undoubted symptomes of  
a vertuous minde,  
Which makes her glorious,  
'bove the highest pole,  
Where Angels sing sweet re-  
quiem to her soule;  
She liv'd a None-such, did a  
None-such dye,

*Ne'r none-such here her corps  
interred lye.*

In the time of the second  
*Punick War*, when the Ro-  
mans were overthrown,  
many that were reported  
to bee assuredly dead, re-  
turning home unexpected-  
ly to their mothers, such in-  
finite joy oppressed them at  
the very instant, that be-  
twixt the kisses and embra-  
ces they suddenly expired.

The wife of *Aruntius* the  
*Roman* flew her self, hear-  
ing that her sonne was  
drowned.

The rumor of the great  
slaughter at the lake of *Ibra-  
simenes* being published, one  
woman beyond all hopes,  
meeting

meeting her son at the City gate, who was safely returned from that general defeat, cast her self into his arms, where in that extasie of joy she instantly expired.

Another , hearing that her sonne was slain in the battel , after much sorrow for his death , sitting in her house, and spying her sonne coming towards her ( safe in health) she was overcome with a sudden joy, that not being able to rise and give him a meeting, she dyed as she sate in her chaire.

The Matrons of *Carthage*, when their sonnes were selected to be sent as Hostages into *Sicilia*, with weeping

E 3 and

and lamentations followed them unto the Sea-side, and kept them so fast hugged in their close imbraces, as they suffered them not to goe aboard , untill they were forcibly plucked from them and sent unto the ships ; yet then many of these lamenting mothers, opprest with extreinity of sorrow , cast themselves headlong into the sea , and there were drowned.

*Agrippina*, the mother of that cruel *Domitius Nero*, enquired of the *Chaldeans* and *Astrologers*, whether by their calculations it were possible to find out whether or no her son should be created

ated *Cæsar*. They returned her this answer ; that by their Art they found for certain that he should be Emperour , but withall that he should be the death of his mother: to whom she answered, *Interficiat, modo imperet*; I care not though he kill me, so he may attain to the Empire.

*Harpalice*, the Daughter of *Harpalicus*, rescued her Father in battel, defeated the enemy and put him to flight.

*Hypsipile* the daughter of *Thoas* , gave life unto her Father, when he was utterly in despair of hope or comfort.

F 4      *Erigone*

Erigone the daughter of *Icarus*, hearing of the death of her father, strangled her selfe.

Agane, the Daughter of *Cadmus*, flew the King *Lycotariss* in *Illyria*, and repossess her Father of his before usurped Diadem.

What a stock of piety lived in the breast of *Tyro*, the daughter of *Salmoneus*, may be easily conjectured, since she condescended to the losse of her onely and dearly-beloved children , for to save her Father.

Niconus ( or as some will have it, *Cimonus* ) being a straight prisoner, and there adjudged to be starved to death,

death, his daughter *Xantippe* fed him through the iron-grates with the milk of her own breasts. What will not *love invent*, or true *zeale* penetrate? What more un-heard or unexpected thing could be apprehended, then for a *Father* to be fed from the breasts of his *Daughter*? Who would not imagine this to be against *Nature*? but that we see by proof, true *Natural pietie* transcends all bounds and limits.

*Hyas*, a young man, being devoured of a Lyon, the *Hyades* (his sisters) deplored his death with such infinite sorrow, that they wept  
F 5 them-

themselves to death.

The Prince *Intaphernes*, being condemned to die, with all the male-issue of his race, for having cut off the eares and nose of one of the Waiters, who rudely put him back from entring into t<sup>h</sup> Chamber of *Darius* the Tyrant of Persia, and the execution being hourly expected; the Wife of *Intaphernes* prevailed so far with her teares (accompa-  
nied with such passionate words, as were able to mol-  
lifie flint, or soften marble) That *Darius* commanded  
one only, whomsoever she would choose, to be ran-  
somed for the continuance  
of

of the memory of their  
name & family ; after some  
meditation (contrary to the  
expectation of all men ) she  
demanded the life of her  
*Brother* : The King some-  
what amazed at her choice,  
sent for her and demanded  
the reason why she had pre-  
ferred the life of a *Brother*  
before the safety of such a  
Noble *Husband* , or such  
hopeful *Children* : To whom  
she answered : Behold o King  
*I am yet but young and in my  
best of years , and I may live  
to have another Husband , and  
consequently more Children ;  
but my Father and Mother  
are both aged ; and should I  
lose a Brother , I should for ever*  
*be*

be deprived of that sacred name! At which words the King, exceedingly moved to see with what a fraternal zeal they were spoken, he not only released the Brother, but likewise the eldest of her Sonnes. This history is more amply related by *SabeJlicus.*

A nother History doth here represent it self to my remembrance, which I have read in *Marul. lib. 3. cap. 2.* where he relates that two *Virgins*, the one whereof seeing her Bed-fellow lying upon her death-bed, fell upon her knees, & devoutly besought the Almighty, that she might not survive her,

her; but as they had lived together as one soule divided into two bodies, in all sanctity and sisterly love, so their chaste bodies might not be separated in death. God was pleased to grant her the effect of her prayer; for both dyed in one day, and they were both buried in one sepulcher, being fellows in one house, one bed, and one grave, and now (questionlesse) joyful and joint-inheritors of one everlasting Kingdome.

Their goodnesse doth bereave of a voice to proceed any further: But as *Aristotle* being not able to comprehend the *ebbe* and *flow*

flow of an Arm of the Sea, threw himself into it ; so do I drown my self in such a multitude of wonders, not willing any longer to measure their loves by the inch of my knowledge. I am transported in this great Labyrinth of wonders, and cannot at last but break forth and say, that those *Satyrists*, who assume to themselvs such an unbridled liberty to inveigh without all limitation against this most worthy Sexe, are horrid Monsters, whose Understanding is a pit of darknesse, whose Reason is a shop of malice, whose will is a Hell, where thousands of

of passions outrageously infest them ; their Tongue an instrument of cursing, lying and slandering , their Face a painted hypocrisie , their Body a sponge full of envy ; and to conclude, they seem to have no Faith but infidelity, no Lord but their passions, no God but their belly, who would(if they were able) in their *gluttony* exceed the Prince *Hugotio Fagiolanus* , who at one dinner devoured the two rich Dukedomes of *Luca* and *Pysa* ; nay, *Smindrides*, who for the furniture of one Table , entertained a thousand Cooks, a thousand Bird-catchers , and a thousand Fishermen.      But

But as they consume their time in pleasures (which slide away like waters occasioned by a storm) so they will find themselves destitute and ashamed : so many *golden harvests* which time presented to them are passed away , and nothing is left but sorrow for having done ill , and impotence to do well: what then remains but to say with that miserable King, who gave away his Scepter for a glasse of water : *Alas, must I for so short a pleasure lose so great a kingdome!* And besides, there is a place ordained for the wicked, the great lake of Gods wrath, an eternal fire,

a bottomlesse depth, where there is no evil but must be expected to be found, nor any good that can be hoped for.

Happy therefore all those who do attain to that everlasting blessed Kingdome, where there is no more poverty, no sicknes, no grief, no calumny, no persecution; where the blessed see God face to face in a body as impassible as an Angel, as subtle as the beams of light, as swift as the wings of thunder, as bright as the Sun; where they do enjoy a delicious torrent of unspeakable content; Voices and Musick, which time cannot ravish

ravish away, Odours which are never dissipated, a Feast which is never consumed; a blessing, which though Eternity bestoweth, yet shall not Eternity ever see an end thereof.

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of

*Of chaste Women and  
Virgins.*

**T**arquine the Proud, having been invited by Collatine (husband to the chaste *Lucretia*) to a supper, hee was fairly wel-commed by *Lucretia*, who apprehended no deceit; having supt, hee withdrew himself to his lodging, and when hee thought that all were fast asleep, he came with a naked dagger in his hand to the place where *Lucretia* lay; having recourse to the instruments of hatred for his assistance in love; and he who was

wont

wont by the sword to vent his angry passions, knows not how to lay it aside in tendrest affections; he laies his hand upon his breast, he threatens her, he speaks her fair; and seeing her rather to imbrace death, than him, ready rather to lose her life then honour, he threatens to kill some servant close by her, to make her be beleived a foul adulteress. See how this wicked one threatens to bereave her of her honour, that he might bereave her of it.

*Lucretia* thus assaulted with the same weapons wherewith shee defended her chastity, yeelded to  
*Tarquins*

Tarquins prevailing lust.

*Tarquin* departs triumphant, saddest *Lucretia* remains overwhelmed with grief; shee sends for her father and her husband, acquaints them with what is past, adding thereunto these her last words:

*And what could unfortunate Lucretia do? if shee had dyed that shee might have lived chaste, you would have thought her slain for having been unchaste. O most cruel law of Honour, which savest not the innocent! a law never descended from Heaven, but come from the deepest abyffe of Hell.*

*I, who would have mine honesty*

honesty known to all, have more studied glory then chastity; and whilst I sought after the name of chaste, I am with infamy becom unchaste: I thought death the worst of all evils, I thought it the cure of all mis-fortunes; I feared nothing, since I feared not to dye, yet now I was inforc't to chuse life, not to lose mine honour, and by living have lost it.

I am resolved to dye, if not for what hath already besalm mee, at leaft for what may hereafter happen unto mee. But what then? If I dye, I shall seem to acknowledge to have done amiss, they will say my guilty conscience kill'd

kill'd mee. If I live, you will  
believe I have done amiss,  
you will say I consented out  
of too much desire of life. O,  
of all others most unfortunate  
Lucretia, whose innocence  
neither life nor death  
can justifie!

This soul ( O Collatine )  
whose delight was chastity,  
abhors now that body which  
is polluted, and as being  
wholly thine, cannot endure  
that that part of mee should  
have any longer being, which  
can no more be onely thine.

But what was it in mee  
that encouraged that wicked  
one to so great a mischief?  
perhaps my honesty, which  
hee thought greater then that

of

of others. Most sacred ho-  
nesty, Art thou then become  
an inciter to lust? and instead  
of defending, offendest? Dost  
thou instead of bridling  
desires, edge on to fury and  
violence?

His heart where cruelty is  
harboured, which can kill  
none but the innocent, is like-  
wise a receptacle of lust, which  
can covet none but the chaste;  
to have what they desire, is  
not that the Tarquins do  
desire, they finde no pleasure,  
where they use no force, and  
like lightning, rend most  
where they finde most re-  
sistance.

And whether can unfor-  
tunate Lucretia go for re-  
venge?

venge? to the Kings family,  
who hath injured me? mine  
own friends, whom I have in-  
jured? You gods of hospita-  
lity, it is you I call upon; but  
what purpose call I you,  
since you have permitted it?  
Revenge me, you infernal  
powers! but why invoke  
I you, who were his assist-  
ants?

I myself will revenge my  
self, and will by death take  
greater revenge on this mine  
enemy, than by living.

I will dye, not to lessen my  
faults, but to aggravate his;  
not for that I have sinned, but  
to shew that shee did not sub-  
ject her self to sense, who vo-  
luntarily deprives her self of  
sense.

I will dye, that I may not  
live in so wretched times  
which make life a shame, & to  
be born, a misfortune. My fall  
shall ease your thoughts, making  
my revenge happy; and I, who  
will not live an example of  
dishonour to women, will  
dye an example of fortitude  
to men.

This said, shee plunged a  
knife into her heart, and fell  
down dead thereon.

Theoxena being environed at Sea by the Navie of  
Philip King of Macedon, seeing her husband thrown  
over-board, leapt after him, not onely to express  
her love to her husband,  
but to preserve her selfe  
from

from the tyrannie of the  
Conqueror.

Alexander the Great,  
wrote a letter to his mo-  
ther in this manner, Alex-  
ander the sonne of Jupiter  
Hamon, to his mother Olympia  
will wishest b health:

To whom with great  
modesty she thus replyed:

Dear son; as you love mee,  
instead of doing mee honour,  
proclaim not my dishonour,  
neither accuse mee before  
Juno; besides, it is a great a-  
spersion you cast upon mee, to  
make mee a Strumpet, though  
to Jupiter himself. And  
thus this famous Queen  
would not for any swelling  
title, or vain ostentation,

G 2      lose

## 124 ELOGIVM

lose the honour to be called  
a loyal and chaste wife.

*Cornelia* the illustrious  
mother of the *Gracchi*,  
to preserve the honour of a  
chaste widow, denied to  
marry the King *Ptolomeus*,  
although he offered to im-  
part to her a Diadem and a  
Scepter.

*Dyrrachina* being taken  
prisoner, covenanted with  
her cruel Victor, that if hee  
would but reprieve her  
honour for the present, shee  
would reveal unto him a  
secret by the which hee  
should preserve his body  
from being wounded. The  
Souldier having accepted  
of the condition, shee told  
him

him that it was the vertue  
of a certain herbe, with  
whose juice if he did anoint  
any part of his body, it  
should preserve it free from  
being wounded; and to  
shew him the effects there-  
of, shee from a neighbours  
garden plucked up the  
weed that next came to  
hand, with the sap or mo-  
ture thereof she anointed  
her own neck, and bidding  
him to draw out his sword  
and make triall of her  
whether shee kept not a  
faithfull Covenant with  
him, the Souldier giving  
credit to her words, in re-  
gard of her constancie and  
courage, with one strong  
blow

blow struck off her head,  
A most resolute and noble  
Lady, to prefer death be-  
fore the losse of her ho-  
nour.

*Annia Romana* having  
buried her first husband in  
her youth, and being con-  
tinually perswaded by her  
friends to a second marri-  
age, she answered, it was a  
motion which she would  
by no means assent unto;  
for (said she) should I happen  
upon a good man, such a one  
as my first husband was, I  
would not then live in that  
perpetual fear to lose him; but  
if otherwise, why should I  
hazard to put my self upon a  
bad one, that am so late  
punisht

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punisht, by the losse of so good  
one.

*Democion the Athenian  
Virgin*, hearing that *Le-  
osthenes*, to whom shee was  
contracted, was slain in the  
wars, she killed her self; but  
before her death shee thus  
seasoned wjth her self: Al-  
though my body is un-  
toucht, yet, should I fall in-  
to the imbraces of another,  
I should but deceive the se-  
cond, since I am still marri-  
ed to the former in my  
heart.

*Alice Countess of Salis-  
bury*, being importuned  
continually by King *Ed-  
ward the third*, to yeeld unto  
his inordinate desires,

G 4 and

and having sent for her, thinking to compel her, and to use his royal Authority, she cast herself down at the Kings feet, and with an ocean of tears, accompanied with words able to mollifie Steel, or to soften Flints, she declared, That since her unhappy destiny had brought her thither before his presence as the innocent lamb committed to the sacrifice, she most humbly craved that his Majesty would be pleased to grant unto her one request: whereat the King replied with a solemn oath, that he would not refuse any thing unto her; shee then took a knife which shee had conveyed

weyed under her Gown, saying, that the request which shee had craved, and the which his Majesty had been pleased with his royal Faith to grant her, was, *That she did most humbly beseech him, that he would rather then take away her honour, with his sword end her most unhappy life, or else that bee would be pleased to give her leave to kill her self with that knife, which she had purposely brought, that so her innocent bloud might bear witness before God of her undefiled chastity.*

The King being astonisht, and assured of the chastity and constancie of this ver-

tuous Lady took her to be his lawful wife.

*Baldraca*, though she was of mean parentage, and of an inferior fortune, could neither by threats nor promises of worldly honours or promotion, be tempted to prostitute her self to the Emperor *Otho*.

*Isabella* a Damsel of *Ravenna* threw her self headlong into the river *Medoacus*, wherein shee was drowned, to shun the violent lusts of some Venetian Souldiers.

*Britonia* a beautiful maid of *Crete*, to shun the importunities of King *Minos*, cast her self likewise into a River,

River, where shee was drowned.

*Pithomena* a Virgin of *Alexandria* (being a Citizens slave) was so fair, and so vertuous, that her Master became in love with her; but when he saw hee could neither with promises, nor threats gain her, he began to hate her more then ever he had loved her; and though he had accused her to be a Christian (as indeed she was) yet nevertheless she remained constant in her deliberation, and resolved rather to suffer a cruell death (as shee did) being put into boyling pitch, then to lose her chastity.

With

With her therefore I close this relation of chaste Women and Virgins; and lest I should omit any thing that might tend to the grace and honor of that Sex, I shall alledge somewhat of their abilities to govern.

of Women's abilities to  
Govern.

**C**eres, Queen of Sicil,  
was the first that taught  
People to live according  
unto the *Laws*; and there-  
fore she was by the Ancients  
called a *Goddesse*.

**Mirrhe** Queen of the Ly-  
dians, was by them reckoned  
amongst seven of their  
Kings, by which they boast  
to have been governed.

**Semyramis** manfully go-  
verned her Kingdome for  
the space of 24 years, per-  
forming many admirable  
things surpassing her Sexe.

**Tenca**, a Warlike woman,  
Queen

Queen of the *Illyrians*, wife unto *Argon*, took upon her selfe the soveraignty, and governed wisely; she opposed the violence of the *Romans*, and obtained on them many noble victories.

*Zenobia*, Queen of the *Palmirians*, after the death of her husband *Odenatus*, took upon her the Imperial Regencie, and made the Kingdom of *Syria* tributary unto her.

*Valasca*, Queen of the *Bohemians*, governed her Kingdom, and managed all her affairs herself, without the help or Councel of any man.

*Ashalia* Queen of the *Hebrews*,

Hebrews, *Saba* of the Ethiopians, *Amalasuntha* of the Goths, *Hester* of the Persians, *Harpalice* of the Amazons, do all of them deserve an immortal praise for their well-governing.

Queen *Mercea*, wife to *Guentherinus* king of Britain governed wisely, and established many profitable Lawes, which were much esteemed by the Britains, and carefully observed ; being called after her name, *The Mercean lawes*, many Ages ensuing.

It was a custome among the *Celtans*, a people of France (seated between the Rivers *Grannana* & *Sequana*) to

to admit their Women to Council; and in the League which they made with *Anibal* this Article was inserted :

*If so be the Celtans have any matter of complaint against the Carthaginians, the Carthaginian Commander in Spain shall judge of it : But if the Carthaginians have any thing to object against the Celtans, it shall be brought before the Celtan-Women.*

Did not *Hilkiah, Abikam, Achbar, Shapham and Asabiah* ( those prime Statesmen ) consult concerning State-affairs with *Huldah* ?

*Deborah* was so able for the publike management, that

that she judged Israel, and the people of Israel came up constantly unto her for judgment.

Mary Countesse of Flanders, wife to the Emperor *Maximilian*; and *Louise*, Dutchesse of *Savoy*, mother to the French King *Francis* the first; by their wisdome and prudence treated and concluded the peace at *Cambray*, a Town seated amidst the seventeen Provinces of the *Netherlands*.

Queen *Elizabeth* of happy memory, was admired by her very enemies, namely Pope *Sixtus Quintus*, though he plotted against her life, yet he was often heard

heard to say, that *Elizabeth of England*, and *Henry the IV. of France*, were able to govern the whole world.

I need not insist any longer on Womens abilities to govern; since it clearly appears that they have therein excelled most men: and therefore God never appeared to them in his wrath armed with thunders as a revenger of crimes, but with crowns in his hand, as a dealer of rewards: for this Sexe hath never been infected with such Monsters as *Vitellius*, *Nero*, *Heliogabalus*, *Caligula*, *Domitian*, *Catiline*, *Silla*, *Achitophel*, *Herod*, *Marius*, *Nimrod*, *Sardanapalus* were,

were, and a thousand such others, who as they lived most detestable and horrid lives, so they expired with most deserved deaths; some by *hunger* and *thirst*, others were eaten by *horses*, *rats*, and *lice*, others devoured by *wolves* and *dogs*, others consumed by *flames* and *tortures*; some were driven naked through the streets, saluted with *Urinals* and *Chamber-pots*; others were tyed into *bags*, wherein a *Cock*, a *Viper*, and a *Foxe* were put, and thus were they cast into a river; some strangled, others *poysoned* themselves, and with such like horrid and detestable ends

ends they met with their final destructions.

But to divert you from these sad objects of Gods wrath , I will proceed to such as are acceptable and pleasing, the reward whereof is everlasting happiness; viz. Piety and Religion.

of Pious and Religious  
Women.

**M**ary Magdalen, and  
**M**artha did preach  
the Gospel of Christ, and  
converted the Country of  
*Illyria*, which now is called  
*Sclavonia*, unto the Chris-  
tian belief.

The Sarahs were devout  
believers.

The Maries were humble  
and mortified persons.

The Elizabeths religi-  
ously observed all the com-  
mandents of God blame-  
lesse.

The Priscilla's were hea-  
venly, and rich in discourse.

The

The Bathsheba's, the Loiser, and Eunices were careful in the instructing of their children in the knowledge of God.

Catherina Alexandria (under the tyranny of Maxentius) was illuminated with divine knowledge from above, she constantly maintained the faith of the Gospel, notwithstanding all the Syllogistical and Sophistical Dilemma's of the cunning sophisters of those dayes, who were forced to yeeld, and to submit unto the authority of a Virgins tongue.

Ifota Navarula Veronensis, devoted her life to the contemplation

temptation of divine mysteries, to which she added the honour of a perpetual chastity.

*Rosuida* born in *Germany*, composed many excellent works, exhorting those of her sex to Chastity, Virtue, and the divine Worship; she writ the lives of holy men, and composed a divine work of the pious and chaste life of the blessed *Virgin*.

*Egilbert King of England* by the means of his wife received the Christian Faith.

*Hermegides King of the Goths*, was drawn from *Arius heresies* unto the Christian

Christian Faith by Nigegond  
his wife.

*Cleotilda Queen of France,*  
and wife unto King *Clovis*,  
made her husband renounce the *Paganisme*, and  
become a *Christian*.

*Dorothy Leigh* not long  
since deceased, was a pious  
and religious Gentlewoman,  
she hath left behinde  
her as a legacy to her children,  
a book of her own  
making, entituled, *The mothers blessing*: It is godly  
counsel, containing many  
good exhortations and ad-  
monitions.

The holy Writ it self  
(in a most divine stile) de-  
clares unto us mortals the  
wonders

wonders of that Sexe,  
in which God hath been  
pleased to make them so  
far excell, and to expresse  
how much hee was pleased  
with the good return of his  
mercifull gifts from them,  
as that it moved the Savi-  
our of all the world to  
publish the same, viz. O  
*woman great is thy faith!* and  
with this additional re-  
proch to his disciples, That  
they had not given him  
water for his feet, and that  
they had not saluted him  
with a kisse, when as that  
woman had anointed his  
feet, and washt them with  
her tears, had wiped them  
with her hairs, and had not

H ceased

ceased to kisse them.

And was not our Saviour himself moved to compassion by them? hee who was uncapable of any passion, or weakness, yet hee did weep, when hee saw the tears rowl from *Maries* eyes for *Lazarns* sake; hee knew the value of that so great a treasure which had been infused into that Sex, even since the first moment of its creation in Paradise; and although the spirit of delusion did even there work the fall of man by such an easie instrument, yet his divine providence would preserve it to bruise that Serpents head with all,

all, and to confound that spirit of darknesse, by making it appear, that they should neither forfake nor deny him : and this hee verified even at the Crosie, where he was to overcome death it self, when as hee uttered these words, *Woman behold thy son!* So likewise said hee unto his beloved Disciple, speaking of the blessed Virgin, *Behold thy mother.*

The women were the first that returned to the Sepulcher, whither they went before day. Their faith did excel that of men when as they went with oyntments, not taking care

H 2 who

who should remove the stone from off the Sepulcher. So likewise did they run unto *Simon Peter*, and to the other Disciples, to witnesse the Lords Resurrection; neither did they as the Disciples return unto their own homes, but remained at the Sepulcher weeping and inquiring after the Lord, untill that he had appeared unto them; and therefore hee made them to be companions of Angels, who comforted them.

*O divine conversation! ô heavenly meeting of an Angelical Chorus!* when as the Angels askt, Woman why weepest

weepest thou? O what a transcendent love shee express in saying, *Because they have taken away my Lord, and I know not where they have laid him.*

But with what a blisse was this conversation crowned, when as Christ Jesus himself in person, would approve himself to be the chief in that heavenly conference and enquiry, by his saying, *Why weepest thou? whom seekest thou?* and so might he wel say indeed, since hee himself was there to bid them weep no more. Most blessed Sexe! though they were forbidden to weep, yet may all

H 3 men

men continue the same for the backwardness of such as follow not the example of these pious and religious women, but to the contrary do employ all their faculties to perform onely that which the Epitaph of *Heliogabalus* denotes, *Ede, bibe, inde, post mortem nulla voluptas*: imagining that the life of man was only created but to eat, and drink, and sleep; and thus they are meer animals, nay not so prudent and moderate; for they do carefully provide those things which do belong to the defending of their lives, which moved one to say thus:

Njr

UM

Nor are these creatures to be  
thought to be quite void  
Quite void of th' intellectual  
faculty;

But that they can discern and  
understand

The language spoken in their  
native land,

And might discourse, if to so  
strange a wit,

Nature had lent them but due  
organs fit.

Lucan reports that the  
Elephants having washed  
themselves, they fall down  
and adore, looking up-  
wards towards heaven, af-  
ter which they appear to  
be joyful.

The Storks, whereof  
there are many in Holland,

H 4 do

do ere they give food to their young ones look upwards towards heaven, as if they gave God thanks; and wheresoever they build their nest, as a token of their gratitude, they cast down one of their young ones to the owners of the house.

The Dove when she picks up her food, at every grain she lifts up her eye towards heaven. And thus these harmlesse creatures appeare to be not onely as so many teachers to the Rationals, of gratitude for the numberlesse mercies which they have received from the Almighty for having

ving made them so, when he might have turn'd them into any other shape as the Potter doth his clay; but as so many judges against those who have made not onely Men their gods, but Brutes, Vegetables, and inanimated, *viz.*

The *Phænicians* worshipped a Serpent.

The *Trogloditæ* a Tortise.

The *Theſſalians* a Stork.

Those of *Delphos* a Wolf.

The men of *Samos* a sheep.

The *Ilanders* of *Tenedos* a Cow with Calf.

The *Romans* a Goose.

In *Alba* a Dragon.

H 5      The

The *Egyptians*, Garlick  
and Onyons.

In some parts, a rude and  
unbeautified Stone. And  
of such kinde of gods the  
Pagans had no lesse then  
thirty thousand.

If the aforesaid Elephants,  
Storks and Doves could  
speak, no doubt but they  
would (as *Du-Bartas* saith  
of the ascending Larks  
Alleluja) tell men that they  
do acknowledge but him  
who is the Creator of all  
the world, and thereby  
confound : Alas, but too  
many of those Monsters  
who not so much as the  
Pagans believe a God-  
head; goddesses they will,  
but

but not such as these godly women, who whilst they lived on earth, might on the Scriptures warrant have been said that they were Gods, and the Temple of God; wherefore they enjoy Torrents of unspeakable contentments in an everlasting Kingdome, where all the elected soules of the Apostles, Martyrs, Prophets, Angels, Archangels, Thrones, Dominions, Powers, Vertues, Cherubims and Seraphims perpetually sing hymns, and Alleluja; for after they had been on earth as Angels in women shapes, they could not fail to be their per-

fect equals in Heaven, from  
w hence if a message should  
by them be sent unto some  
men of this age, what would  
it bear, but *O yee monsters*  
*that say there is no God,* who  
tread the paths (it's true)  
whereof Job speaks, where  
gold, silver, and moulten  
brassie is to be found, the  
Onyx and the Saphir, &c.  
but not those which these  
ever to be admired Women  
did, *viz.* the unknown  
paths which no Fowle  
knoweth, the Vultures eye  
hath not seen, the Lions  
whelp hath not troden, nor  
the fiercee Lion passeth by;  
whence Wisdome com-  
meth, which is the fear of  
the

the Lord, and to depart from evil, which is *understanding*. And that these Christian *Women* sought, and that they found, after they had left behind them those manifold Examples of their Vertues, which brought them thither, and for the which all Rationals ought to celebrate their *praises* with *Garlands*, *Crowns*, *Columns*, *Statues*, and *Monuments*; and not to presume to bark at this most worthy Sexe: For who, if he be the production of a *woman*, can deride the vertues of his own Mother? Let those *Zoilusses* and *Momusses*, let them (I say) beware of incurring

carring their just curse, for having not only obscured as *clouds* the *sun* that raised them, in stead of imitating the true *looking-glass*, which returns the lively *image* so soon as the *face* is presented unto it, without any disguisements at all: But for shewing themselves not only wilfully *ignorant*, and monstrous *ingratefull*, but void of all *sense* and *shame*. And though these *monsters* doe not acknowledge the unspeakable deserts of vertuous *Women*, yet nevertheless Truth doth manifest to all the world what they are: and it may be justly said of them, as *Socrates* answered

swered to *Hermogenes*, who reproving him for that he did not think at all of defending himself when he was accused, replied, that he had thought of that all his life time, by striving to live well. And the example of *Demetrius Phalerius*, a Prince of immortal renown teacheth us how little account is to be made of the dealings of envious men: when as word was brought unto him that the *Athenians* moved with envy against him, had broken down the 300 Images which had been erected in the streets of *Ariopagus* to his honour; He replied, The *Athenians* may well

well throw down my *Images*; but they ( nor all the men of the world ) are not able to abase my *Vertues*, for whose sake my *Images* were erected.

And there needs no other examples then these ever-to be admired *Women*, to encourage virtue, and to discourage vice; to perswade both *Sexes* to that eternal blisse, which is to be attained by treading the unknown paths; which is not to be found in the *land of the living*, for that the living run that of the Lyon and the Lyons whelp, and depart not from evil, their aim is at gold & at the *onix*:

And

And what is the end of all that path? You may remember it, if you have read it: Were not all the riches of *Cræsus* the *Persians* prey? Was not *Cyrus* the Conqueror at last glad to crave for a cup of water? Did not the *Parthians*, when they had overthrown *Crassus*, with all his wealth, poure molten gold down his throat, to satisfie his greedy desire of mony? And was not the Treasure of *Decebalus*, though hidden in the bottoime of the great River *Sargesia*, fift out by the *Romans*? Is not the *Affyrian* Empire reduced into seven mountains? And of those great

great, and strong Cities : *Niniveh*, the walls whereof had fifteen hundred towers; *Babylon*, which was three-score miles in compass ; the *Pyramides* at *Amaſia*'s Sepulcher , in the building whereof thirty six thousand men were employed above four score years ; the great and famous Temple of *Diana*, which was scarce finished by the inhabitants of all *Asia*, in two hundred years ; and of all those great Emperors, Kings, & sumptuous Euildings , what doth there now remain but dust ? *Virtue* which these matchless Women sought only, remained, that never dyeth : therefore

Seneca

Seneca studied in his youth  
time the Art *bene vivendi* ;  
and in his age , *bene mori-  
endi*.

And since *Vertue* was the  
mark at which these ever-  
to be admired women did  
aim , the price which they  
so ran for to obtain ; they  
attained to its possession so  
absolutely, as that nothing  
was ever able to bereave  
them thereof.

The venomous speeches  
of those vile Detractors of  
this most worthy Sexe, will  
therefore prove but as the  
*fools bolt* shot upright, w<sup>ch</sup> in  
the fall endangers their own  
heads. And it's no wonder  
(since *Diamonds* are cut and  
filed,

whilst despised Peebles lie  
safe in the sand ; and the  
*Cedars* crushed with tempest,  
whenas low shrubs are scarce  
toucht with the wind : that  
malice strives to make ver-  
tuous *Women* suffer by sup-  
posed crimes. But as the  
*Ruby*, whatsoever Foile it  
hath, doth yet shew red ;  
so they will flourish and  
triumph to all posterity,  
and their fame remain glo-  
rious, as having approved  
themselves such *Gemmes*,  
wherewith their Creator  
hath been well pleased. The  
*Elogium* of whose Vertues I  
cannot better close, then  
with these , Mr. *Kandal's*  
Verses,in praise of this most  
worthy Sexe. He

**H**E is a Paraeide to his Mothers name,  
And with an impious hand murthers  
her fame, (write  
That wrongs the praise of women, that dares  
Libels on Saints, or with foul ink requite  
The milk they lent us. Better Sexe! command  
To your defence my more religious hand,  
At sword or pen. Yours was the nobler birth:  
For you of man were made; man but of earth,  
The son of dust. And though your sin did breed  
His fall; again you rais'd him in your seed.  
Adam in's sleep a gainful losse sustain'd,  
That for one Rib a better self regain'd;  
Who had he not your blest creation seen,  
An Anchorite in paradise had been.

*VVhy in this work did the Creation rest,*  
But that th' eternal Providence thought you best  
Of all his six dayes labour? Beasts should do  
Homage to man; but man should wait on you.  
You are of comelier sight, of daintier touch;  
A tender flesh, a colour bright, and such  
As Parians see in marble; Skin more fair,  
More glorious head, & far more glorious hair;  
Eyes full of grace, and quicknesse; purer Roses  
Blush in your Cheeks; A milder white compasse  
Your stately Fronts; your Breath more sweet  
then his, (kisse.

Brea'hes spice, and Nectar drops at every  
Your skins are smooth; bristles on theirs do grow  
Like quills of Porcupines, yongh wooll doth flow  
Ore all their faces; you approach more near  
The form of Angels, they like Beasts appear.

If

If then in bodies where the souls do dwel  
You better us, do then our souls excel?  
No, we in souls equal perfection see,  
There can in them no male nor femal bee.  
Boast we of knowledge? you have more then we  
You were the first ventur'd to pluck the  
tree:

(lye,  
And that more Rhetorick in your tongues doth  
Let him dispute against that dares deny  
Your least commands; and not perswaded be  
With Sampsons strength, and Davids piety,  
To be your willing Captives. Virtue sure  
Were blind as fortune, should she chuse the poor  
Rough cottage Man to live in, and despise  
To dwell in you the stately edifice.

Thus you are prov'd the better sex, and we  
Must all repent, that in our Pedigree (take  
We choose the fathers name, where shou'd we  
The motheis, a more honour'd blood, 'twould  
make

Our generation sure and certain be,  
And I'de beleive some faith in Heraldry.  
Thus, perfect creatures, if detraction rise  
Against your sex, dispute but with your eyes,  
Your hand, your lip, your brow, there will be  
sent

So subtle and so strong an argument  
Will teach the Stoick his affection too,  
And call the Cinick from his Tub to woe.  
Thus mustring up your beauteous troops, go on,  
The fairest is the valiant Amazon.

F I N I S.

